203 ① Xak'loi

② A cry of (Xak'loi) is raised on each occasion that spring are brought in as long as it is not time for women to be cutting salmon. The exact time for that is when the sun just reaches a diagonal line on one of the mountains on the north side of both Bentinck Arm ⑤ and

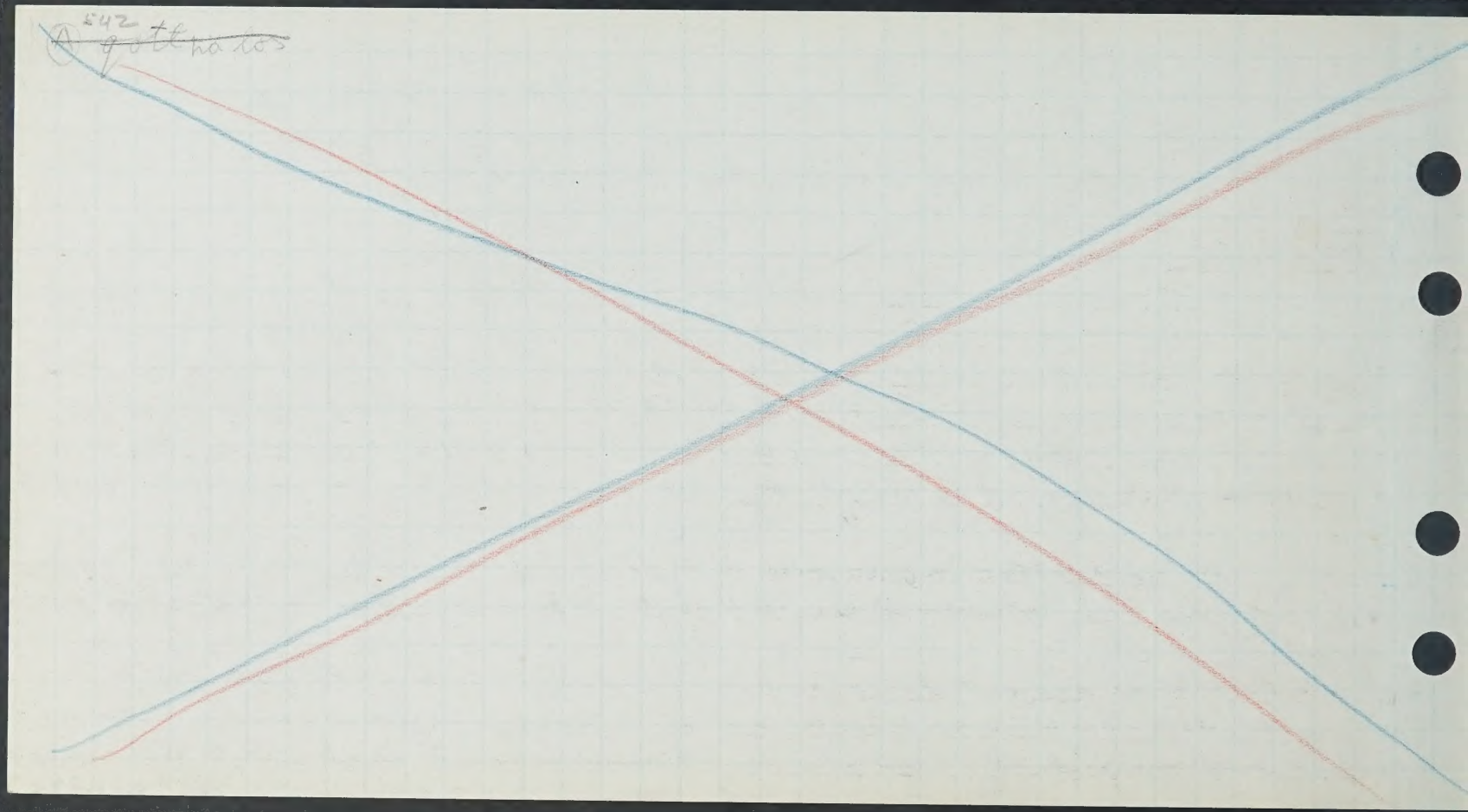
③ with a canoe pole.

④ called ⑥; there are a number of these in each village, just a roof without walls

⑤ They are left in the river ~~bay~~ tied to a stick ⑤ until the first are becoming soft, then it is time to bring them ashore, & meanwhile all preparations have been made.

⑥ as each is brought with a cry ① the last places it down ⑦ & takes a step or two & looks perhaps 2 ft. long, & which he carries a large number over his left arm, calls out ⑧ & throws one down over a salmon's head so that part is in its mouth. The second salmon is placed with its head to the 1st's tail, & so till a row has been made. All pointing to the east.

⑦ Only shell knives used, iron tabu. Everything cooked up except the blood which was carried away to the woods. ~~Little~~ Only the scraps are eaten, the rest is dried & carried away for winter use. This is done during the



day, & at night o men eat, but carry away no sposs. Next day they return, eat & carry away sposs & which can be eaten by all, including o women.

o blood which has flowed onto o leaves is carefully scraped up & carried off into o woods, while o leaves themselves & o ikw & hob are thrown into o river: hoaphnuinclesses such and, as it were, solicit o salmon for same.

207 (1) This appears to be all right. I has heard of sisuit appearing as frog & hobe, but has heard of no other form of salmon.

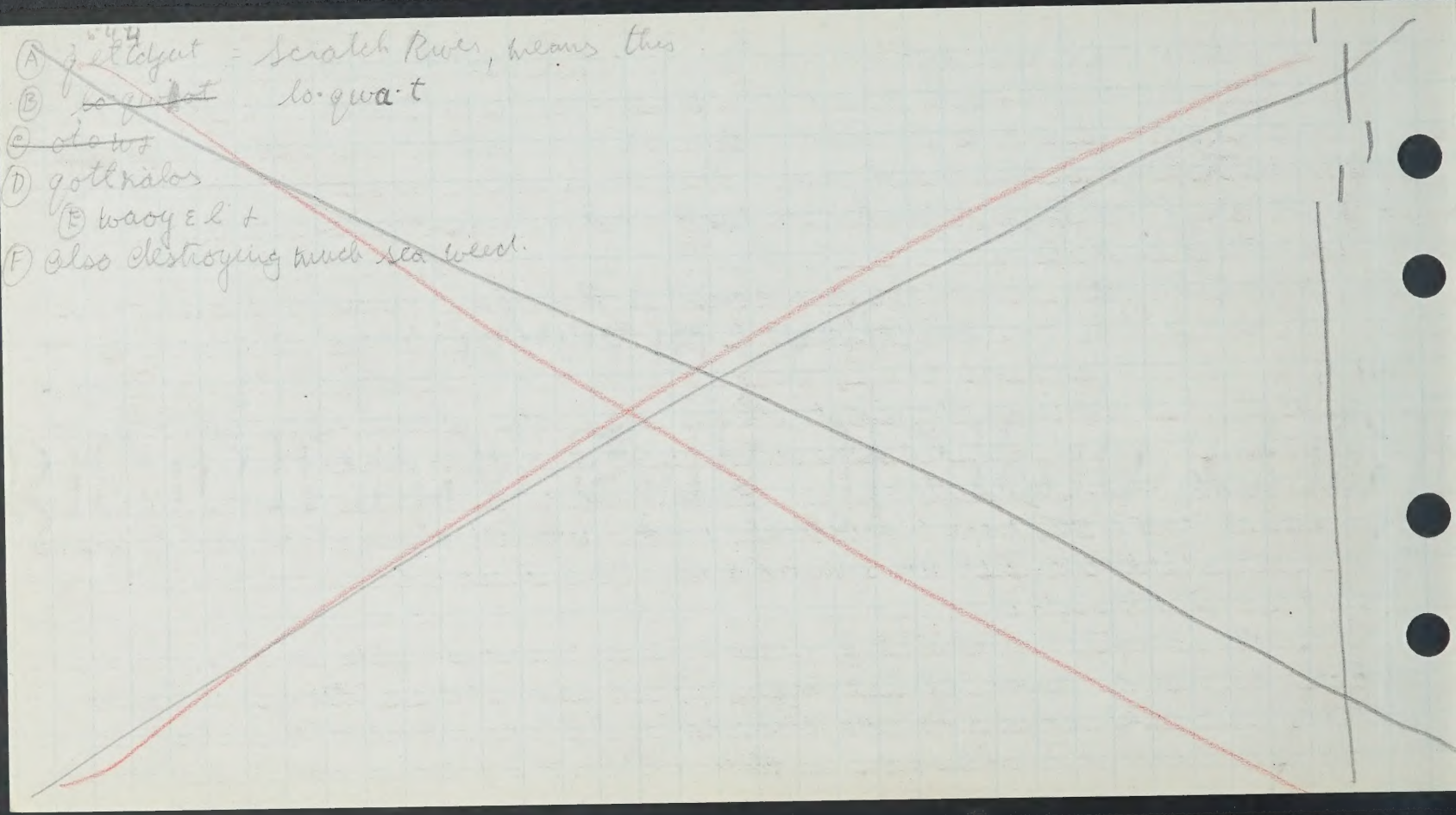
208 (1) It is almost unthinkable that a child to be left without relatives of some kind, & there is always someone who will look after o child. In such a case someone, a guardian or otherwise will tell o child his ancestral stories. Sometimes however these are quite lost, & o unfortunate kid is in a bad way.

(2) All rot, no meeting or anything of that kind.

211 (1) O usual place of ambush was on o path between Bella Coola & Talbie or Kimsquit.

214 (1) Last year's account badly mixed. I does not know who took o inhabitants, anyone might have done so, as o people of Talbie, Kimsquit, & BC had all been stirred. It was probably at some meeting during o winter that o date was decided,

(A) Yelloget = Scratch River, means this
(B) ~~lo·qwa·t~~ lo·qwa·t
(C) ~~dawt~~
(D) gotkalos
(E) waoyɛlɨt
(F) also destroying much sea weed.



in May, that being a usual time for wars when there was no ceremonial life. Among others deputised was present & in a day was (B), a BB himself stalt^m^, who had some Combots blood in his veins. In all wars a man used his own discretion whether or not to go, had he suffered wrongs & wished to disfigt he would be likely to volunteer, but often not, & many would disfigt when they had nothing to l—

A meeting-place was at (D), on a road to Kousquit around Mesaletta Rose.

From here they went to (A), near Bella Bella. (B) (alone of a BBs) knew of a expedition, & its date, so when it was due he sent 2 lads to hunt clear at (A) where they saw a wing, without being themselves seen. They returned, told (B) who set out & joined a expedition (OK about joining)

(2) how (B) virtually took charge of things & suggested an immediate move. Though some BCs were unwilling, no one would deny him, as he was a himself stalt^m^, & it was most unusual to go against what said. (OK about presents)

213 (1) (B) pointed out that a (E) people had mocked him in their towns, & a was now time for revenge. That many (E) women were gathering sea-weed & that they could easily be carried off. a BCs were unwilling but could not contradict a stalt^m^, so did so, (F) only agreeing not to kill any.

(A) (loqwot) 548

(B) otowɔ

215 (1) o name goncua, since applied to all men, is that of some suit upabove. It was considered that o ~~1st peo~~ whites had fallen down from above as did o 1st people, while others thought them o dead restored to life

218 (1) ne t ɛm k mänkläs di qwax. = "o fastening of awas's plumage." o significance of this is that o 1st qwax, though apparently his plumage was tightly tied on, in reality could shed it with ease.

220 (1) ~~sii~~ si ni podjoxstɛmux

221 (1) hai 'lo = o song, said ~~to~~ when hidden
te twin mi qa' lai = how he is, as appears.

222 (1) o song is ~~nolam~~ nolux x yästa olä mäts ine dji (mä x watäl ɛ ka
above down to your mäts = "all my eggs."

Note: By wiggling the hands o bird can be made to dive

228 (1) kwoyɛlux

text (A) urged them to bust up a house in which were stored China Mat false
at Bella Bellas, saying that o CHs were too arrogant & their absolute
claims. This was done, again o BCs unwilling to oppose o Gods will. how
(A) double crossed his comrades by leaping from his canoe into that
of a CH now whom he met, saying he was escaping from ~~his~~ ~~from~~ BC
China. Hence o BCs came home.

Among o prisoners were 2 Ds of one (B), who had often been in partner-
ship with Tcib. A few days later he appeared at BC to ransom his Ds.
Some wanted to slay Dm, others no; & finally it was agreed that a
man should spear his canoe, turn it round, so that it would be op-
set against o clubber stakes & o occupants drowned. This was
done, but skilful steering saved o canoe & with a projecting
spear (B) was on (about 1 mile), hence again decided to come up, & this
time all fired playfully on each side of his canoe. He sat unmoved
on his box of presents, & a ♂ determined to wrench off hair from over
one ear — but it would not pull out, & o matter was hushed up. So
(B) bought back his children, & was told to send o rest of his people in
a few days. Had he waited till o excitement had subsided he would
probably have had no trouble. Peace followed & ransoms.

225 ① stcä·ts x om

① 226 t'ᵊxwat x tatᵊ olà sitlä·xᵊx

Go higher up to (where a river is rapid & there are projecting stones)

She raises her clothing & crosses, not lengthens herself

Note

This x ɛ·lä·k to was a person long ago, to ~~be~~ about picture his action.

Note. sɛx·ɛmsta is another word for Coluna — meaning where I obtain shiny food etc

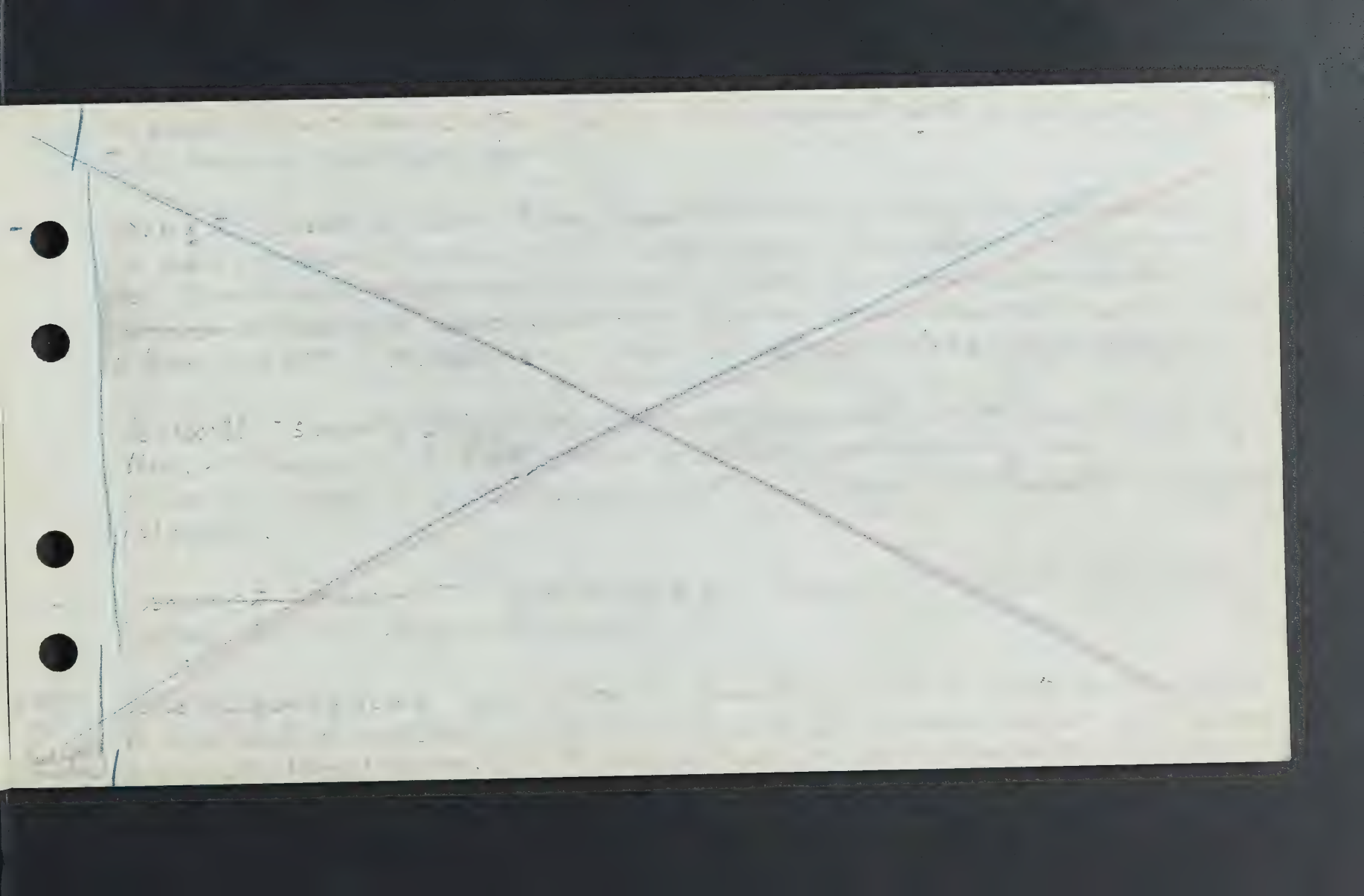
224 ① qä·x = rabbit

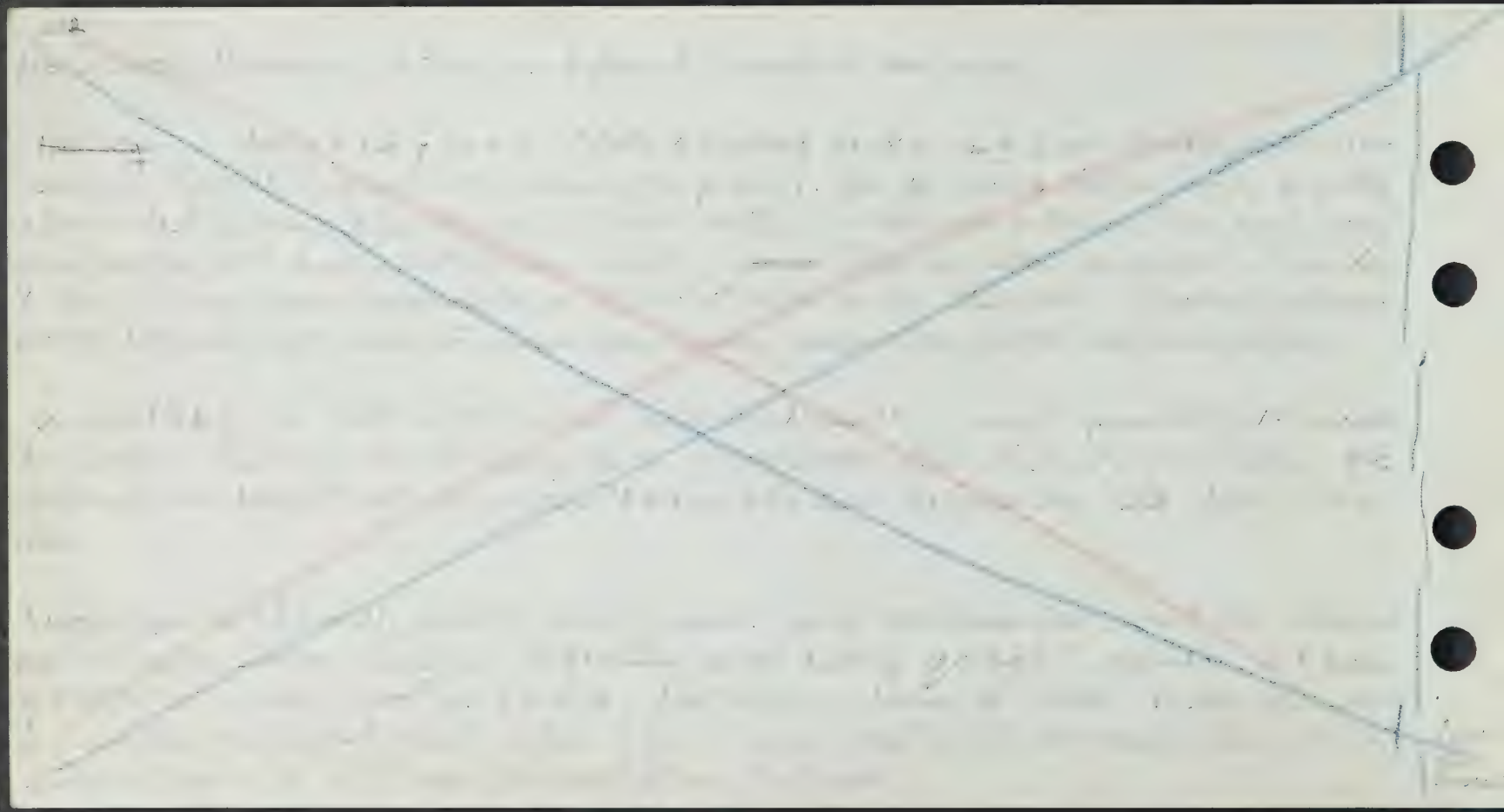
qä·ᵊx = salmon berries

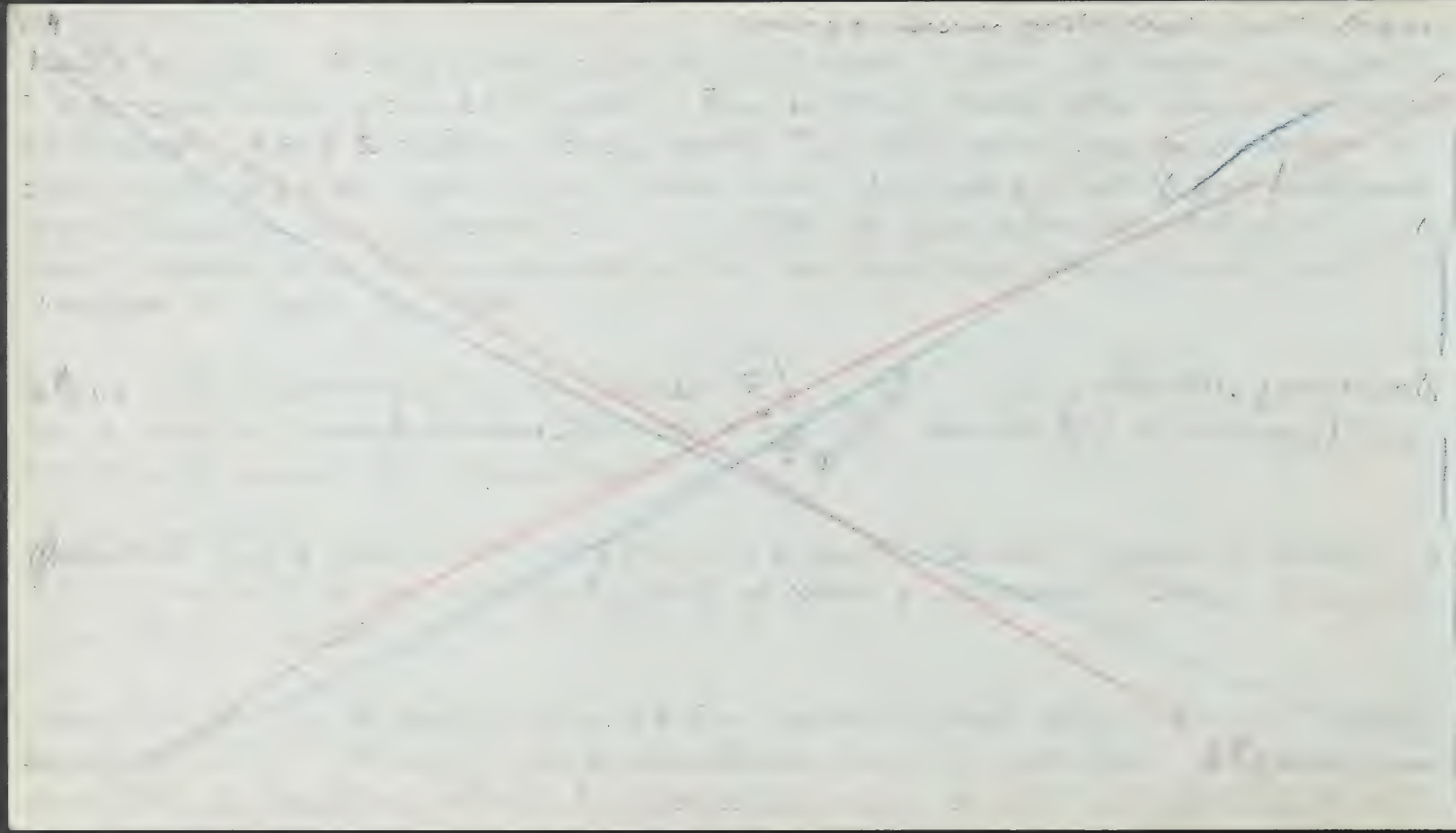
227 ① sdqisdqi·ɛs = [illegible] trap.

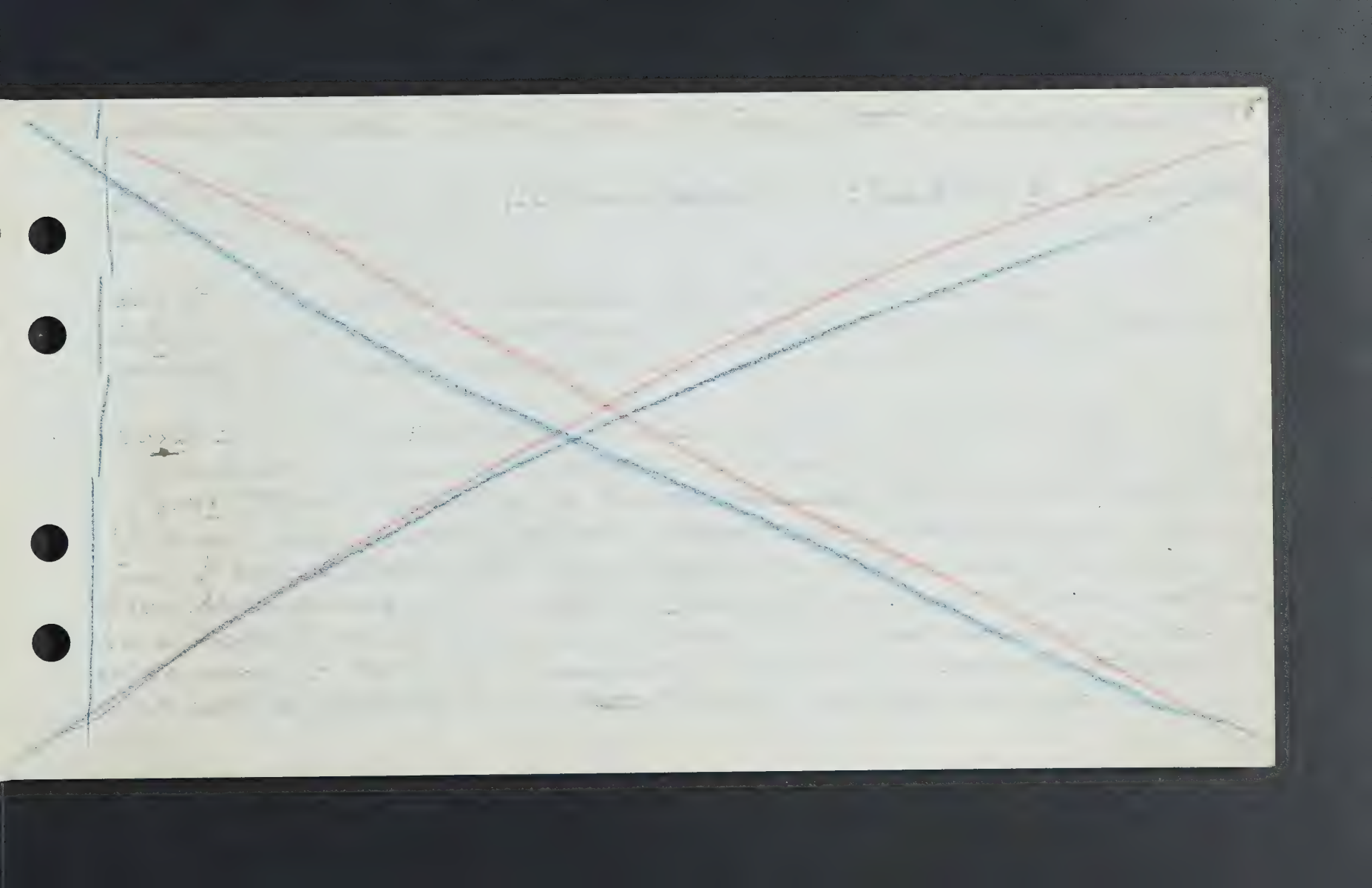
Note

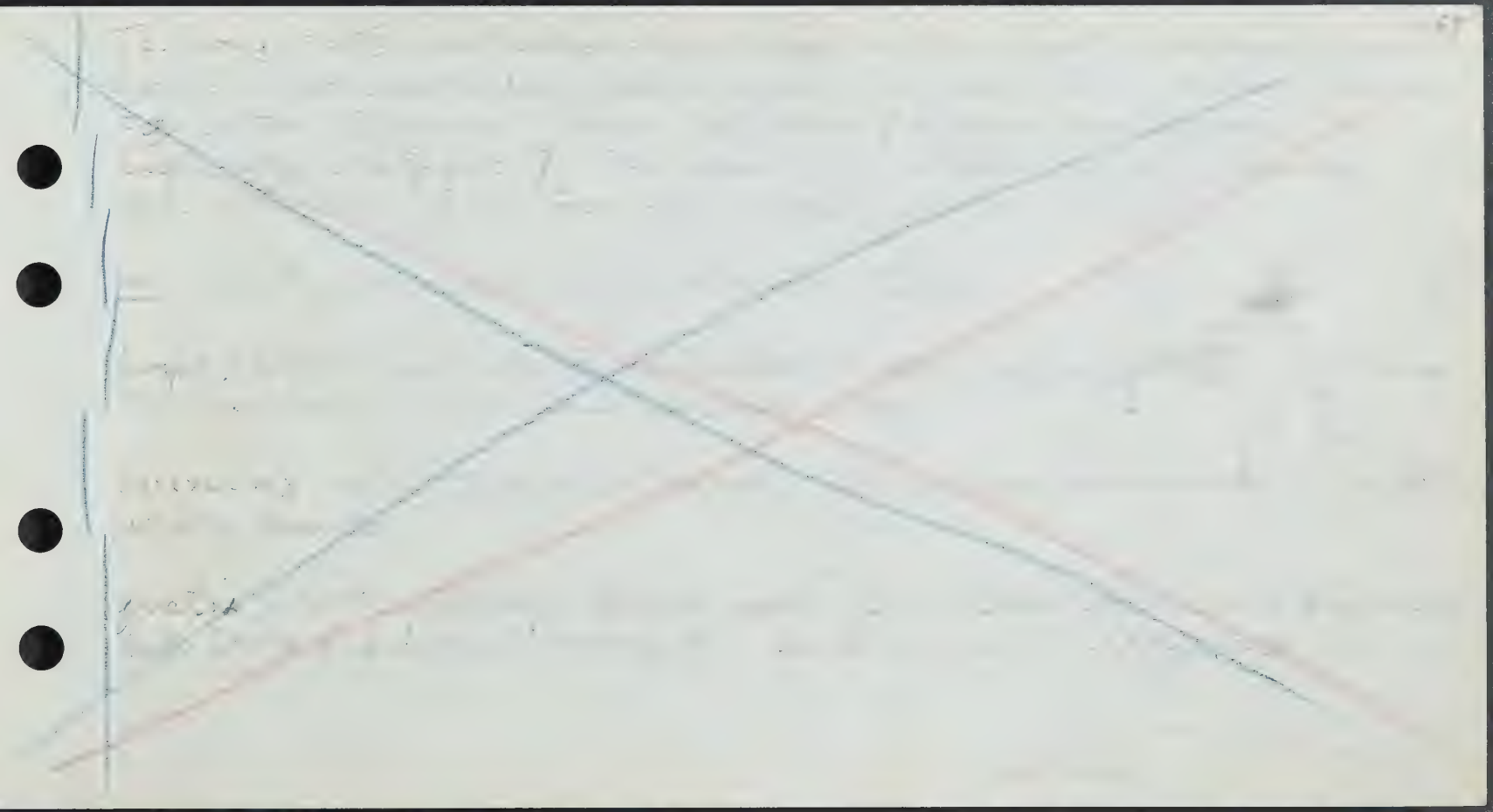
Once long ago Deer took shelter under a thick spreading tree where he began to count the falling snow-flakes. But they fell so fast that he gave it up as a bad job & cried & cried.

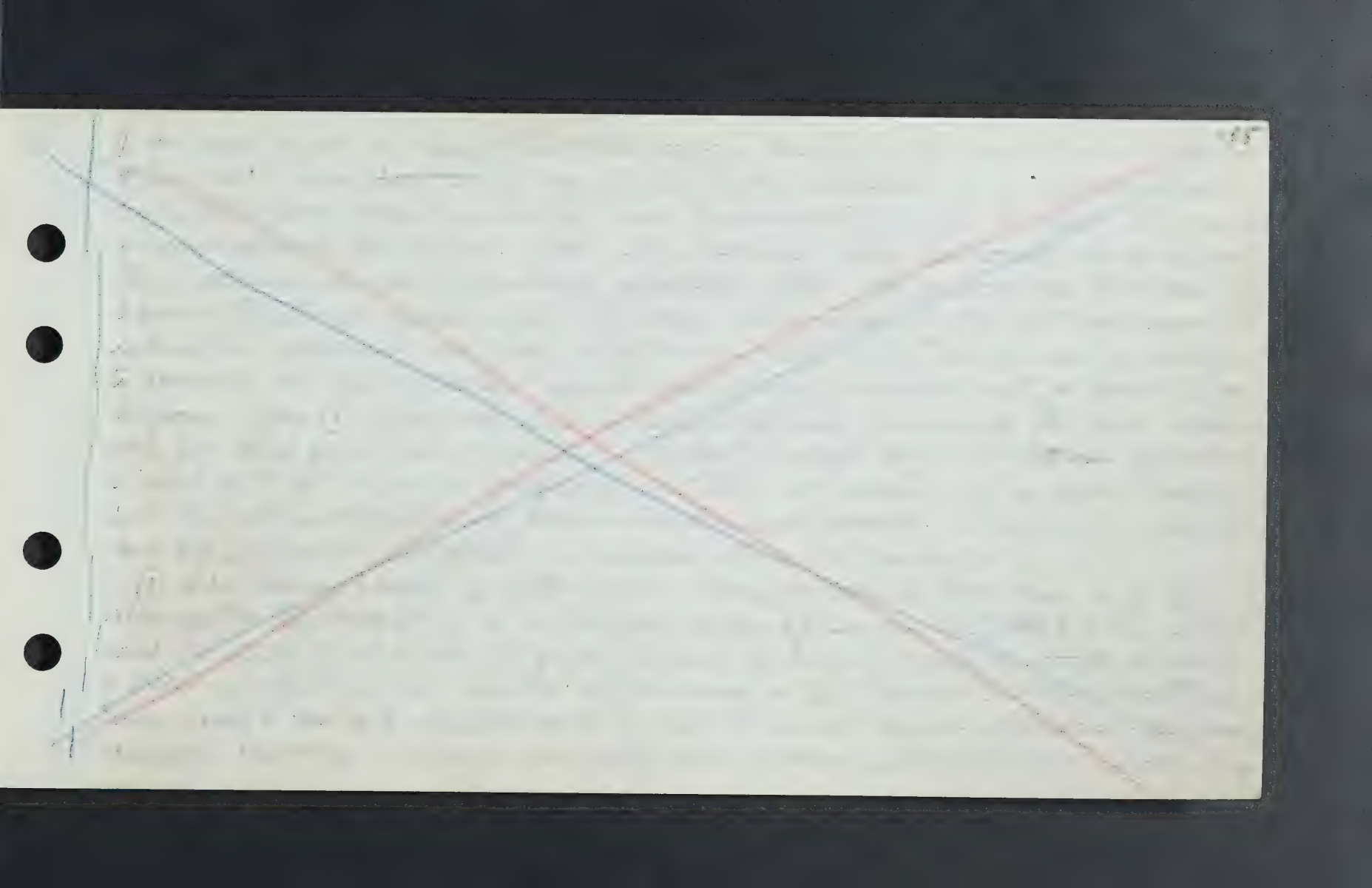


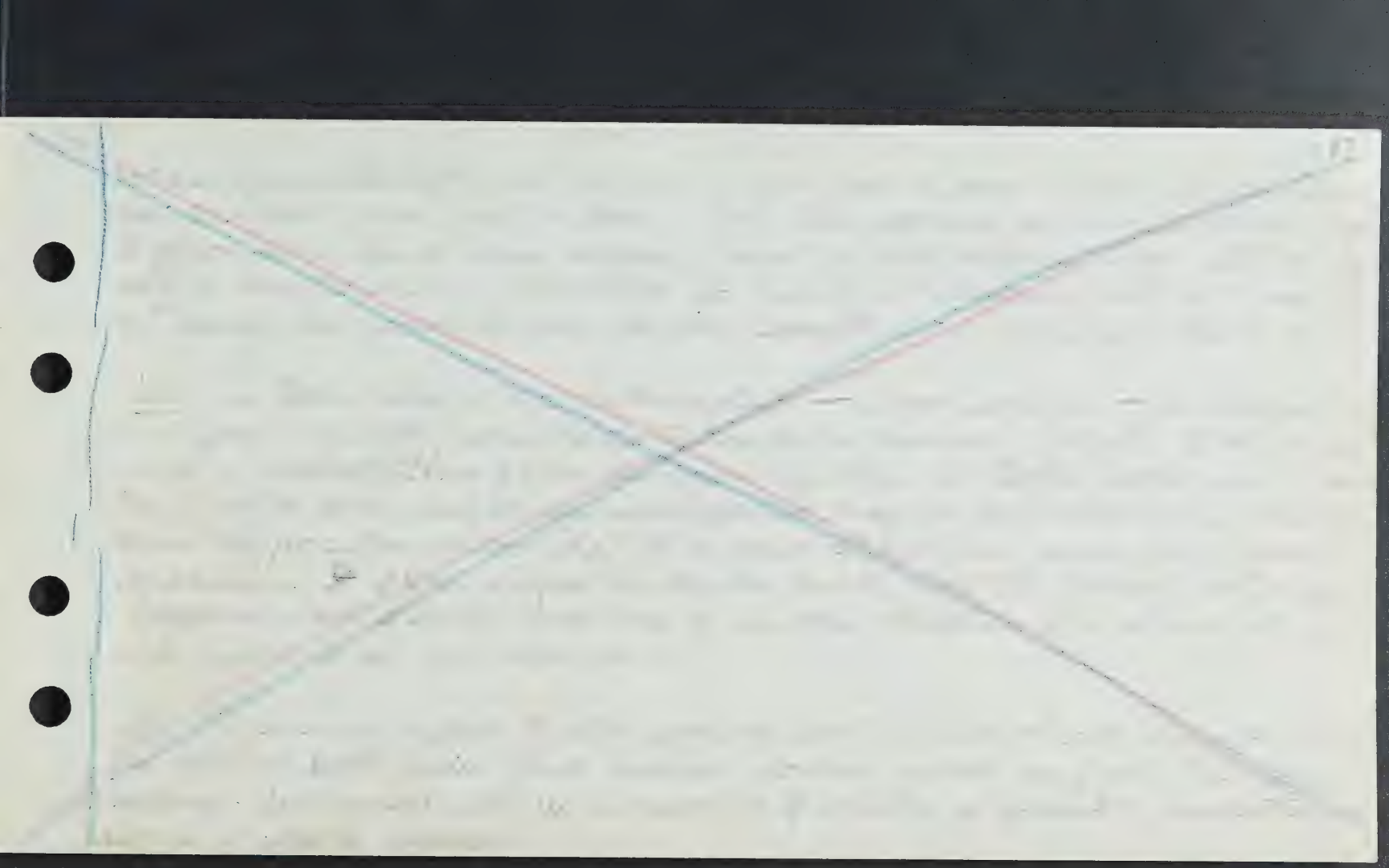












Note. Siltuuq makers were a most careful of all about size & cost.

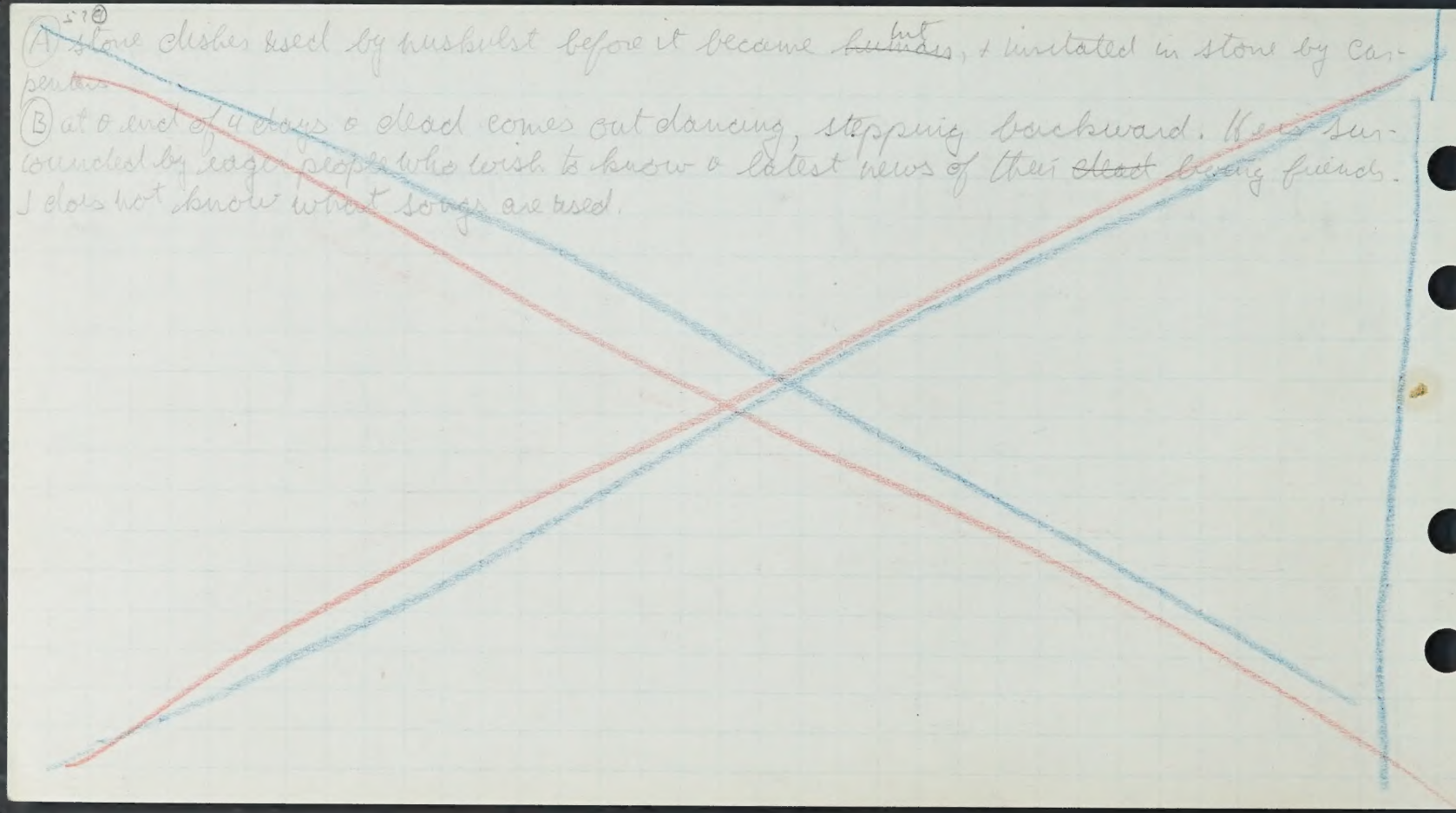
Note. (A) is wailing, as done by women at grave. Often words are inserted, though without tune, just as a wailer thinks fit, e.g. "Please return whence you came", "Perhaps you were unhappy with us, & wanted something else". If a person were of sun (qualtenta) a wailer says to sun: "Please increase your light, to guide a way, our child returns to you". But in no other case is a prayer made to a qualtenta.

Note. nuttenikta are a post which supports a person, & eleven which swarmed many 1st people. These (nuttes) are (qualtenta) for many people. There were many of them among a wasted people particularly.

Note. ~~(At present v. confused).~~ (B) is a post erected in a grave-yard: such may have on it a representation of a 0's (kwattinta), e.g. raven or eagle — as or a picture of hut. he lived before it became a hut & was still a 0 & wore a big hat — or a picture of a canoes, coppers, or slaves used by a deceased. If so used a mark, whatever it may be, cannot return. ~~Often a stone from a deceased's hut is used — such is called~~ (C). Goods placed on a grave may be changed if done publicly. On arrival in a land

(A) Stone dishes used by husbuls before it became but husbuls, + imitated in stone by carpenters

(B) at o end of 4 days o dead comes out dancing, stepping backward. He is surrounded by eagle people who wish to know o latest news of their dead living friends. I does not know what songs are used.



If a dead a corpse remains concealed for 4 days in a bluesta down there — & all other dead saveable for a goods thrown on a fire, whereas those which remained on four days later gets a corpse for whom they are intended. (B)

When a typ a chief a carpenter is employed to paint on a board above a grave a picture showing how many slaves, canoes, coppers, & sc noxious etc were used by her at ts'amam. tsun. A imployment is done at the time of a skwanet, or sometimes alone at a busum affair, but only v. rarely during a summer. When a ♂ dies there is likewise erected over his grave a plain, smoothed stick which serves as a memorial for as many times as a ♂ has t immed. Sometimes a ♂'s (totem) e.g. raven or eagle, will be erected over his grave, but in such a case it is quite lost, e.g. cannot henceforth be used as (stutusaibs), or used in t.c.w. by a son. But only a right of portrayal is lost, a smainsta still remains & can be used on successive occasions by a son, or other descendant. Sometimes a ♂'s totem pole is actually moved to above his grave, as was done with the bulst before it was human, in which case it could not be reused. Long ago N objected to this picture of itself & suspected a tower, but they claimed it was a ♀ when they moved down to Qombots. Our totem poles were put on a grave of Potlɛs — these cannot now be used, unless a design were changed. (A)

Goods placed on a grave can be ×changed for others, whether this be done by a

572

(A) tsaikotɛ

(B) ~~kulostɛn~~ kulostɛn · kostɛ

(C) ~~ɬkɛɬ~~ ɬɛ? tsmaiɛ × ɬɛ

(D) tsiɔ × , one of a large woodpecker, about 1 ft. long.

Note. Joshua has made a attempt that he saw kt. kuskulst with its rocks all decorated with pretty pictures; other kts were also painted up, but not like N. If he wished to do so, I had a necessary ability to paint he could paint this up as a tukwala specimen & call people to witness it.

Note. J's sister once found an ~~apple~~ blueberry about the size of an ~~apple~~ baseball, & shaped like a (B). Her ɬ wrapped it up in his clothing & kept it in her box. No matter how often she gave goods away they always returned — it was a sig.